

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"HE THAT HATH MY COMMANDMENTS, AND KEEPETH THEM, HE IT IS THAT LOVETH ME: AND HE THAT LOVETH ME SHALL BE LOVED OF MY FATHER, AND I WILL LOVE HIM, AND I WILL MANIFEST MYSELF TO HIM."
—Jesus Christ. (*John xiv, 21*).

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GENERAL CONFERENCE.

[CONTINUED FROM PAGE 310.]

Apostle Franklin D. Richards next addressed the Conference. Following is the substance of his remarks: I esteem it a great blessing to be at this Conference, and to be permitted to be with you, and to hear such precious testimony from our venerable President. What has been said are the eternal truths of heaven. They are the eternal truths by which the people of this generation will be judged. Brother Woodruff has lived and labored in this work fifty-seven years. I have lived in it fifty-two years. It is not the work of man, but of God. It has confounded the wisdom of the worldly wise. God has taken the young and the inexperienced, and through them brought His decrees to pass.

There is a philosophy in the Gospel, and those who are ripened in experience understand the necessity of some things which exist. Those

who have come into the work later, are not practically familiar with the past, and probably, in consequence, cannot so clearly see the future as can those who have been longer identified with the Church. Those who were scattered and peeled and were driven here, have felt grateful for the season of rest we enjoyed for a time. When we came here, we were united and happy. We had no drunkenness nor profanity. Since the avenues of communication have opened, however, all manner of allurements has come among us, and every Saint should be on his guard. If the Elders all had the spirit of revelation, there would be no difficulties among the people. The Church courts would have but little to do. The people being taught correct principle, would govern themselves. All should cultivate the spirit of prayer

and humility. Prosperity is causing many to forget their prayers. If you cease to keep up communication with God, you will dry up and go away, unless you repent. It is important that we keep up a connection between us and the heavens. When we send a telegraph message, and get no reply, we understand there has been a storm, and the wires are out of order. When connection is unbroken, we know all is well. We have had a precious season during this Conference. Every soul must have been comforted and fed.

I wish to say I have been blest of the Lord to know of these things. I obtained a testimony of them on the so-called Grand Prairie, while crossing it in November, 1838. It was there that I learned that the Prophet, some Apostles and Elders, to the number of about thirty or forty, had just been taken to prison. We were told we need never expect to see them alive again. The enemies of the Saints were determined to destroy their lives. I was made to feel, as only a boy of seventeen years old would naturally feel under such circumstances, when about 2000 miles from my native home, in search of the Gospel, the servants, and the kingdom of God. It was there, in that lonely place, where the blessing and glory of God shone around me, and it was manifested to me that we would have them among us again; that the Church would not be destroyed—that it could not be broken up. And it was shown to me just how it looked to Peter and his brethren when Christ was crucified.

When I saw these manifestations, I rejoiced exceedingly, and I traveled over that dreary prairie with great delight, and afterwards associated with the people. This was the first testimony from God that I received. And during the last fifty years I have been traveling throughout the nations of the earth, preaching the Gospel in this and European countries. I have been permitted to witness from time to time many blessings, such as the gift of tongues, the interpretation thereof, the gift

of healing, prophecy, revelation, the still small voice in divers ways, and I know this to be the kingdom of God. I know this is the work of the Lord, just as truly as I know any earthly thing; and knowing this, I feel that the short time I have to remain here is sacred, and with what little I have, I am trying to help to build up this Church, and labor in defense of its interests, in any humble capacity in which I may be situated.

You will recollect that some few years ago one among the Apostles took the ground that our Savior was as any other ordinary man; that he lived, was tried and convicted, sentenced, and executed the same as any other person accused of crime would be. And when these things were brought to light, you will recollect that he was removed out of his place. This thing struck deep into my heart. This circumstance struck into me like bolted lead, and it went down into my soul. I thought, what do I know about the Lord, our great Captain? What do I know about our Lord and Savior Jesus Christ, our great Redeemer? And yet I am called to be an Apostle of the Lord Jesus Christ, to represent Him on the earth. It came to me with such force, that I prayed and fasted. I searched the Scriptures, prayed unto God, until He, in His pleasure, showed it unto me. And I can say, I know that my Redeemer lives, and that He will come and stand again upon the earth in the latter days. He came upon the earth in the meridian of time, but the inhabitants of the earth did not want to listen to His instructions. He came and went through His ministry, until the earth and the inhabitants thereof did not want to listen to or associate with Him. He triumphed over death, hell, and the grave, and ascended on high, and there will remain until His enemies shall be made his footstool. You and I are called upon to prepare ourselves in body and spirit for His coming—for His glorious return, when He shall come and bring His ransom throngs with Him. No earthly potentate, be he em

peror, king, noble, czar, lord or judge, has ever held any title, nor has ever had any such prestige, and demanded such wide-spread attention from the human family, as has our Lord and Savior Jesus Christ, the Captain of our salvation.

The revelations to which President Woodruff has referred us this morning, contain testimonies which have come down to us through the ages. We know they are true. We know He passed through that fiery ordeal, and wrought out the salvation and resurrection for all mankind, and we are now looking for the time when these things shall come to pass which are therein contained.

We are living in times when men's minds are darkened. This nation and people have turned a deaf ear. Their hearts are hard, and they seem to have no desire to know the truth. They will not listen to us. They have turned their hearts away, and they do not care to know anything about the kingdom of God.

We understand, through the revelations, that the great father of lies is the author of this condition of things. He was a liar from the beginning. He is the master of these lies and slanderous reports and ideas circulated against us, and he is keeping the people under that cloud of falsehood, that they might not come to a knowledge of the truth. The blood of the prophets is upon them, and while this is the condition of things, and while we cannot be heard by the people of the world in preaching the Gospel of Jesus Christ, let us go to our dead, get the records of our ancestry, and work in the Temples for them, and we will find that when we have gone as far as we can, we will have the ministration of those we are working for. This has been the case with many already. Manifestations from the dead have been made to people working in the Temples.

Brother Richards concluded with an exhortation to the Saints to remain faithful to their covenants.

President Cannon announced that, as the Tabernacle was not large

enough to hold the people, an overflow meeting would be held in the Assembly Hall in the afternoon.

The choir sang:

Arise! Shine! for thy light has come.

Adjourned till 2 p.m.

Benediction by Bishop Orson F. Whitney.

THIRD DAY.

Afternoon Session, Sunday, April 6.

Singing:

Let us pray, gladly pray,

In the house of Jehovah,

Till the righteous can say,

"Oh, our warfare is over."

Prayer was offered by Apostle Abraham H. Cannon.

The choir sang:

Jesus, once of humble birth,

Now in glory comes to earth;

Once He suffered grief and pain,

Now He comes on earth to reign.

The Priesthood of the Fifteenth Ward officiated in the administration of the sacrament.

President George Q. Cannon addressed the Conference. He read from the Book of Mormon a portion of the 27th chapter of Mosiah. He then referred to the organization of the Church with six members, sixty years ago to-day, and spoke of the manifestation of the power of God in behalf of the Saints in the various trying circumstances through which they had passed. These manifestations were a great testimony to the people that God had not forgotten his promises, and enabled His people to await the future with confidence and in serenity, for they knew their feet were planted on the rock of truth. In their religion God had embodied all truth. The speaker named some of the inconsistent ideas regarding future rewards and punishments which were believed in by the Christian world when the Church was organized, and called attention to the true order of the plan of salvation. He then spoke of the plainness, beauty, and comprehensiveness of the Gospel which God had revealed through His prophets, and closed with a powerful exhortation to the Saints to devote themselves to the service of the most High by living in harmony with His divine laws. The discourse was reported in full.

President Wilford Woodruff said : Before this Conference closes there is a subject I wish to say a few words upon. Brother Cannon has to-day laid before us the truth with regard to the ordinances of the Holy Gospel, the revelation of Jesus Christ and the principles pertaining to the salvation of this people, which are revealed to us in the Bible, Book of Mormon, Doctrine and Covenants, and are given through the living oracles. Paul says there is but one Gospel, and "Though we or an angel from heaven preach any other gospel than that which I have preached unto you, let him be accursed." Whenever there has been any baptism from the days of Father Adam, or Moses, when he crossed the Red Sea, down to the days of Jesus Christ, and Joseph Smith, it has always been the same. There has never been any change in the Gospel ordinances, in baptism or repentance ; no change in the principles of the Gospel of Jesus Christ. There has never been any change in the manner of receiving them ; no change in the reception of the Holy Ghost. It is so in every age and generation of the world. There is no change in the holy resurrection of the children of men from the grave. These principles have all been reserved for us. I wish to say that in my acquaintance in this Church, I have seen men, from time to time rise up and try to be servants of God. They try to explain things they know nothing about, to make themselves appear clever. There is a great deal of this kind of thing in this age. There was one of the leading Elders of the Church who went before the people and undertook to preach certain principles. Joseph heard of it and desired him to present the doctrine to him in writing. He wrote it, and when he completed it read it to the Prophet. He asked Joseph what he thought of it. "Why," said Joseph, "it is a beautiful system, I have but one fault to find with it—" What is that, Brother Joseph?" Joseph said—"It is not true." So I say, every little while someone, thinking he is smart, tries to teach something that is not in the Doctrine and Covenants and

Church works, and which is not true.

I, myself, sat for over two hours once in a meeting-house, in St. Louis, listening to a prominent Elder of this Church, who called the people together to preach to them the doctrine of the, what was called, "baby resurrection." He preached to two or three thousand people, and there was not a word of truth in the doctrine. I thought he ought to know better. In the afternoon I was called upon to speak. After meeting there were a great many people gathered round me and asked what I thought of the man's sermon. I replied, it is all nonsense. Well that is just how I felt. It is no benefit in this world for men to preach such false doctrine. And now, every little while, I hear of some one of the Elders, who wishes to be considered smart, trying to teach something he knows nothing about.

The Elders have a world of truth to preach about. There is enough revealed to fill the whole earth as long as you live. Preach the truth as you understand it. Do not speculate on things you know nothing about, for it will benefit no one. If you listen to false doctrine you will be led away by false spirits. Remember and observe this, and you will be all right. Keep in the paths of truth, and all will be well with you.

I pray God to bless you, my brethren and sisters. We have had a good time during this Conference. We have had many testimonies, and they are true. Let us lay them to heart, and be not discouraged. Rely upon the Lord and you will be all right. Salvation is here ; the kingdom of God is here, the Gospel is here ; the Zion of God is here ; the work of God is upon the earth. It is being built up and established. Let us do our duty, trusting in God, and we will be brought off triumphant. And when we get through we will be satisfied with our labors in the flesh, and the Lord's dealings with us. I hope we will so conduct ourselves and carry out the principles of salvation, that we may gain eternal life, which may God grant in the name of Jesus Christ. Amen.

The choir sang the anthem :
The nations bow to Satan's thrall.
Benediction by Elder Elias Morris.

Conference was adjourned till October next.

[TO BE CONTINUED.]

A FALSE CHRIST.

GEORGE Jacob Schweinfurth is the name of an individual who holds forth at Rockford, Ill., U.S.A., and to whom the papers have made frequent reference of late. He is reported as claiming to be Christ, and as announcing himself to be a personage to whom the homage of mankind is due. A recent press dispatch represents that the sect which he has built up has seven churches, which would indicate that he is making converts quite rapidly.

A man named Morgan, who was for about two and a half years a follower of Schweinfurth, but who has lately deserted him, represents him to be avaricious and immoral. According to Morgan, promiscuity prevails in the sexual relations of

the men and women whom Schweinfurth has converted; and while we have seen no distinct account of what he teaches, it is evident that he is making himself notorious throughout the region in which he flourishes.

Be that as it may, it would only be fair to receive the statements of Morgan with a liberal allowance for exaggeration, dissenters and apostates as a rule being noted for unfairness, and too often unqualified falsity, in relation to people and professions they have severed relations with. It is singular that people can be found who are so mentally darkened as to be deceived by impostors of the false Christ order.—*Deseret News.*

A TOLTEC CITY UNCOVERED IN NEW MEXICO.

FORT DAVIS (Texas).—A strange discovery has been lately made by a surveying party of the Kansas City, El Paso and Mexico Railroad, at a point in Southern New Mexico, not very far from Las Cruces. Here, amid a tremendous lava flow, a veritable sea of obsidian or black glass, a hidden city has been discovered. It is probably of Toltec origin, a race of people who lived and died before the new world was thought of. The surrounding country is the most desolate and God-forsaken region one can imagine. There is no soil about it.

The obsidian, molten or black glass at the moment of cooling evidently became agitated, for it now lies in ragged waves and billows of fantastic shape, some of the ridges from twelve to fourteen feet high and capped like the sea waves with a combing crest of greenish white. The action of the winds and elements (I mean the dry,

parching blasts of terrible force) have literally burned some parts of this region into powdered dust.

At the northern extremity, where the unknown city lies partly uncovered, the ruins of gigantic stone buildings peer forth into the light of day. Some of these buildings are simply tremendous. One which appears to have been a sort of amphitheatre or colosseum covers about four acres, and was certainly constructed in a most substantial manner. Perhaps it was used for bull fights or athletic sports, the same as the ancient Romans and Greeks used to delight in. In this particular locality (I mean where the city is) the country is a waste of fine lava ashes, the sport of the winds.

The whirlwind and sand sugars have scooped out the dust, and thus exposed the city. No legend or story exists to show how or when it was

founded, or whether it was abandoned, or destroyed. The latter seems most likely, and probably, too, by an earthquake, at some remote period, which threw the lava and fire up. No volcano is known to exist in the

neighborhood. The spot is forty miles from water, and out of the line of travel. The Pueblo Indians (the oldest in the south-west) can tell nothing of this lost city.—*Philadelphia Record*.

A "MORMON" IN MICHIGAN.

On the train between Louisville and Lexington several days ago I met a Mr. Lemoine, from Michigan, who has been prospecting in the South with an eye to investment in lumber interests. Mr. Lemoine moved to Michigan from Utah, and an interesting fact about him in this part of the country is that he is a full-fledged Mormon, born of polygamous parents, and had at one time two wives. Mr. Lemoine talked on the subject of polygamy in a manner that was very interesting. . . . He said he had found the general idea to be that the Mormons were necessarily sensual and immoral, and that there was something in the practice of polygamy which was debasing to fine instincts and destructive of what Gentiles understood as home life and beautiful domestic traditions. He was convinced that, on the other hand, polygamy had a great many things in its favor and not many objectionable features. His own recollections of his boyhood life at home were very happy, and for the life of him he could not see that there was any difference between his memories of the happiness of his childhood and those of other men with whom he had talked. He was just as fondly attached to his mother and father as other children were, and his father's other wives whom he knew as his "aunts," occupied the same relationship towards him and filled the same place in his affections that the aunts of other boys did, and it was his observation that Mormon children were just about as well raised and received as much love and affection as other people's children. On the question of the morality of the institution, he was outspoken and said that polygamous marriages had a tendency to greatly reduce vice in any community,

and to a sensible woman there was no cause for jealousy and no more reason for ordinary unhappiness than wives would experience among monogamists. When a man had several wives each of them knew exactly all his relationships with women, and, being reared to expect such relationships, accepted them as a matter of course and thought nothing at all of them. The man who mistreats his wives among the Mormons very soon loses caste. His wives could appeal to the Church and to the authorities for protection and relief, and his life would be made so burdensome, unless he mended his ways, that there was every inducement for reform and none for persistence in evil courses. Besides, the man who did not treat his first wife properly would find it very difficult to get another to join his family. There were unhappy Mormon marriages as there are unhappy Gentile marriages, but he did not believe that the number of unhappy wives was as great in Utah in proportion to the number of marriages as existed elsewhere in the United States. There was no encouragement in the Territory, under the Mormon Church and the polygamous system for immoral women. Mr. Lemoine left Utah because, he said, he saw that it was the firm determination of the Federal Government to break down the Mormon religion and the Mormon domestic peculiarities. Besides, he had an ambition in business that could be better satisfied further east, and so he removed to Michigan, where he has accumulated a handsome fortune and has been very successful. A residence of more than ten years among a people strongly prejudiced against polygamy and the Mormon Church has not had the effect of changing his opinion of either in the

slightest, and a conversation with Mr. Lemoine is very apt to shake the self-satisfaction of any unprejudiced man who has been in the habit of regarding Mormonism and polygamy as twin and utter abominations.—*Louisville Courier Journal.*

FACTS AND EVENTS.

The town of Towaki, in Siberia, has been almost entirely destroyed by flood and fire, and many lives lost.

French parents possessing seven or more children have certain exemptions from taxation. In France there are 150,000 families so exempted.

The British schooner *Mary Allen*, bound from Mobile to Monaco, foundered during a hurricane in the Gulf of Florida, on the 3rd inst. Four of the crew were drowned.

On Saturday, May 17th, in accordance with the sliding scale arrangement, the miners of the South Wales and Monmouthshire coalfields, numbering about 70,000 men, received an advance in wages of 12½ per cent.

It appears that the amount of English money which has been invested in industrial enterprises in the United States has equaled in the last two years about £200,000 a week, amounting in all to about £20,000,000.

A number of wealthy French Jews wish to buy the Vatican copy of the Hebrew Bible from the Pope for £40,000. The Venetian Jews offered half that sum for it to Julius II. I fancy (writes the Paris correspondent of the *Daily News*) that his Holiness could not legally sell it, as he has only a life estate in the Vatican and its wealth of rare books, pictures, and furniture.

The coalfields of Belgium, Holland, Switzerland, Denmark, Germany, and Bohemia are estimated to cover an area of 60,000 square miles; those of Austria, Spain, Portugal, Italy, and Greece 30,000 to 40,000 square miles; those of Russia are unexplored, but she has already surveyed 2,200 square miles. In 1888, the collieries of Kursk-Kharkow, the Sea of Azov, and Donetz produced 1,500,000 tons of coal, and in 1889 the output had risen to 2,250,000 tons. Japan is well supplied with coalfields in process of development.—*English Mechanic.*

Engineers are, it is said, now considering the scheme for bridging the Bosphorus, thus connecting Europe and Asia and their railway systems. The Turkish newspaper *Hablas* gives some particulars of this project, which appears to be an offer by a French syndicate to build a bridge of 800 metres in length and 70 metres high between Roumeli and Anatoli Hissar. The striking feature of the bridge would be that it would consist of one span, and thus, although of much shorter length than the Forth Bridge, it is described as a greater work, because its single span would exceed in length by one half the longest span of the Forth Bridge.—*English Mechanic.*

The Quebec correspondent of the *Daily News* telegraphing on May 14th, says:—The Allan line steamer *Parisian*, which arrived here yesterday from Liverpool, narrowly escaped disaster off the banks of Newfoundland. A heavy fog prevailed, and the steamer as proceeding cautiously at the rate of about six miles an hour when the lookout sighted a huge iceberg about forty yards ahead. The engines were immediately reversed, but the steamer ran on the iceberg about twelve feet. For a moment the ship quivered from the shock, and great excitement prevailed on board, a panic being prevented only by the self-possession of the officers. She lay broadside on fully a minute, and the captain ordered all hands on deck, and the crew to stand by the boats. The vessel, however, soon settled back into clear water and was found to be uninjured. Had she been running anything approximating the usual speed nothing could have saved her from complete wreck and great loss of life.

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MONDAY, MAY 26, 1890.

INSPIRATION NECESSARY.

And if the blind lead the blind, both shall fall into the ditch.

THE truth of this saying is so apparent, that to doubt it would show a surprising want of understanding. It is particularly worthy the contemplation of those who are interested in their own salvation, for if they follow the leadership of the blind, they are sure to meet the dire results of such folly. The most important work of this life, is properly preparing for the life hereafter, and we cannot afford to grope blindly in the dark by following the teachings of men, and heeding not the teachings of divine inspiration. The latter teachings are the only ones that we can safely receive on so grave a matter as the course to pursue in order to gain eternal life. Without authority and inspiration, there can be no force to the labors of a teacher claiming to be sent of God. It is unreasonable to believe that an individual can rightfully administer certain ordinances for the salvation and redemption of his fellow man without divine authority, and he cannot well have such authority except he is called of God, as was Aaron, or by direct revelation. Without revelation there can be no positive knowledge of the divine mission of Jesus. From the holy Scriptures we learn that "the testimony of Jesus is the spirit of prophecy." To possess the spirit of prophecy is to be inspired, and to be inspired is to be taught by the promptings of the Holy Spirit. How can an individual testify knowingly of the divine mission of Jesus without the spirit of prophecy? How can one lead another to Christ unless he knows the way himself? How can he know Him unless he possesses the spirit of prophecy, and how can he possess that spirit without, in a measure, being a prophet, or, in other words, a person inspired of God?

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual (1 Cor. ii, 11, 12, 13.)

To be a teacher of righteousness, authority and inspiration are needed. A man called of God, as was Aaron, would have authority to act, but

to act intelligently, he must have an understanding which can only come by divine inspiration. The power of the priesthood and the spirit of his calling must rest upon him. By the Spirit of God he will know the things of God, and he is then qualified to act in the administration of the ordinances of the Gospel. Such qualifications are not received in the schools; they are only obtained in the way that the Lord has marked out. The inspiration that testifies of the truth comes from the Lord, and He gives it to whomsoever He will. Man cannot obtain it of man.

The divinely commissioned teacher has the authority to make certain promises to those who receive the everlasting Gospel. He promises the enquirer after truth, that if he will do the will of the Father, he shall know the truth for himself. He speaks as one having knowledge and authority, and the believer, after complying with the laws of God, receives a testimony of the truth. Thus men and women are led by knowledge and inspiration. They are not the blind led by the blind; but the Holy Ghost, according to promise, is their comforter, and the gifts and blessings of the Gospel are manifested unto them. It is difficult indeed to conceive how the Gospel of the kingdom could be preached unto all the world for a witness, except by men called of God and having the testimony of Jesus. One man cannot authoritatively act for another in the things of this world, without being properly commissioned, and how can he then act in the name of the Lord without proper authority? In seeking salvation, we should act intelligently, by humbly and prayerfully searching for light and truth. We must not seek that which we do not expect to find. We cannot reasonably rail against inspiration in this day, and claim that there are no inspired teachers, and that revelation is done away, without admitting that darkness abounds concerning the plan of salvation, and that the "blind lead the blind." "The things of God knoweth no man, but the Spirit of God," and when the Spirit of God inspires a man, it is certainly revelation to him. "No man can say that Jesus is the Lord, but by the Holy Ghost," and if by the Holy Ghost, he must be inspired. It is true that a man can, after the manner of vain repetition, say that Jesus is the Lord, but to say it, knowing the statement to be true, he must know by inspiration. It is consistent with the calling of a divine teacher that he should know for himself. It is difficult to conceive how he could properly fill the mission of a servant of the Lord without such knowledge. And people who believe the everlasting Gospel, and put into practice its teachings, are also entitled to a knowledge for themselves. The Holy Ghost will bear witness of the truth to them, if they seek prayerfully for it, and when obtained, it will be in God's appointed way, and that is by revelation.

But to obtain knowledge in the way the Lord has appointed is unpopular, and according to modern Christian ethics it smacks of barbarism, and hence many people "heap to themselves teachers having itching ears," and the "blind lead the blind" on the road which leads to death. They grow in their religious faiths more idolatrous, or wider and wider apart. While this is true of the many, there are those who have the courage to follow the teachings of divine inspiration. They know that the Church

of Christ is organized upon the earth with apostles, prophets, pastors, and other inspired officers spoken of in Holy Writ; that the priesthood has been restored, and that again the testimony of Jesus bears evidence of the truth to the sincere believer. The fruits of inspiration are manifested to them, and old and young, who live righteous lives, rejoice in the Holy One of Israel. If all men would obey the teachings of the holy Scriptures, heed the warnings of those who bear the glad tidings of great joy in this dispensation of the fullness of times, and turn unto the Lord and serve Him as those only can who have the testimony of Jesus, their joy would be full and their salvation sure.

J. E. C.

SLANDERERS AT WORK.

It is a sad commentary upon the times in which we live, that base slanders of the Latter-day Saints continually find a ready place in the minds of the people. The telegram from America regarding two "Mormon" Elders, to which we called attention in the last issue of the STAR, is still going the rounds of the press, being added to as it goes, until we question if the originator of it would know it in its magnified form. It was base enough in the beginning, but, re-touched, it is simply infamous. It is safe to judge that individuals who charge the virtuous with immorality, are themselves deeply steeped in vice. The ignominious fellows of the baser sort are the ones who originate the stories against the Elders in the Southern States and elsewhere. They are so depraved in their natures, and so utterly in want of the higher principles that actuate noble men and women, that they cannot give their fellow men credit of higher motives than those which actuate themselves. They are often ravening wolves in sheep's clothing, despising the truth to their shame and condemnation. They are not always known by their outward appearance, for they not unfrequently have the semblance of respectability, thereby more easily deceiving the unwary public. We trust, for their own sakes, that after the manner of the heathen, they do ignorantly the things that are dark.

There is some difference in the character of originators, and those who seemingly so willingly believe slanderous reports; but there is manifestly a lack of fairness, a gross indifference to the truth, and an inexcusable prejudice characterizing the latter class. When people believe reports charging "Mormon" Elders with immorality, they display a wonderful ignorance of the character of the Latter-day Saints, and also of the means of warfare which have been urged by their political enemies in Salt Lake City against them. It is well known there, that when young men and young women of "Mormon" parentage are induced to walk in the path of immorality, they depart from the teachings and faith of their fathers, and thereby strengthen the opposition to "Mormonism." Anti-"Mormons" of the rabid sort, in that city of the Saints, would be only too pleased to learn that "Mormon" Elders in the Southern States and elsewhere, were engaged in a work of immorality, for they would know at once that their ranks would soon be strengthened. It is only a few

years since the Salt Lake *Tribune*, an anti-"Mormon" paper, in an editorial, took the position that it was better for young men to come up through the dens of infamy and be free,(?) than to be devoted to the cause of "Mormonism."

Men cannot indulge in immorality, and remain members of the Church of Christ. They have to sincerely and deeply repent, and such transgressors seldom have the courage to do it. The Spirit of God will not dwell in impure tabernacles. "Mormonism" inculcates virtue and antagonizes vice. Therefore, to charge the "Mormon" people with immorality, or with sending Elders abroad to entice people to lives of immorality, is one of the most outrageous slanders of the age. It is, however, no more base than many of the charges which were falsely made against the Redeemer of mankind, who said to His disciples: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

The Saints have been made partakers of the everlasting Gospel; they have been chosen out of the world, and are, therefore, hated and persecuted. They contemplate with sorrowful feelings the condition of those who are continually fighting against the truth. Many of the latter, it is true, know not what they are doing; but the light of the Gospel has again come into the world, and they have the privilege of seeking it. It is a serious thing to kick against the pricks; to reject the everlasting Gospel, and to treat with contempt the servants of the Lord. We would that their eyes were open to see their present situation, that they might turn unto the Lord and serve Him, for we know that the hour of God's judgment has come, and unless they repent, they will suffer the dreadful consequences of their acts.

J. E. C.

We were pleased to welcome Counselor John W. Young, his son Willie, and David H. Cannon, who arrived in Liverpool on a business trip, and in excellent health and spirits, on Saturday night, the 17th inst., per S.S. Umbria, of the Cunard Line.

ARRIVALS.—The following named missionaries arrived in Liverpool on the morning of the 17 inst., per S.S. *Wisconsin*, of the Guion Line:—Samuel Worsencroft, Ether E. McBride, Geo. H. Robinson, Joseph S. Douglas, Joseph Newbold, Thomas H. Woolford and George Hanks, for the British Mission; H. H. Akert, for the Swiss and German Mission; L. Dahlquist, L. J. Hernstrom, C. Olsen, Jos. R. Olsen, and Ola Jensen, for the Scandinavian Mission. They were accompanied by William Langton and wife, Francis T. Bailey and wife, Capt. J. D. Wright, Douglas Watson, Edgar Foukes and wife, Mrs. Morris, Mrs. H. H. Thomas, and Mrs. Dick. All arrived in good health and spirits.

APPOINTMENTS.—The newly-arrived Elders for the British Mission have been assigned as follows:—Samuel Worsencroft to the Manchester Conference; E. E. McBride, and George H. Robinson to the Liverpool Conference; Joseph Newbold to the Nottingham Conference; George Hanks to the Bristol Conference; Thomas H. Woolford to the London Conference; and Joseph S. Douglas to the Irish Mission.

CORRESPONDENCE.

Salt Lake City, April 23, 1890.
President Geo. Teasdale.

Dear Brother:—I take much pleasure in acknowledging the receipt of an elegantly bound copy of the Latter-day Saints' Hymn Book, (Jubilee Edition). Its "get up" and general appearance do the STAR Office great credit, and I hope it will have a large sale.

The Tabernacle choir had an introductory "Sociable" in the Thirteenth Ward Assembly Room two weeks ago. President Geo. Q. Cannon, Bishop Atwood, Elder George Goddard, and a number of other valued friends were present, and a most agreeable time was spent in social converse, singing, reciting, speech-making, and partaking of refreshments. Our mutual and time-defying friend, C. R. Savage, was there in all his glory and facetiousness, interspersing his remarks with chunks of wisdom and solid common sense. Professor Beesley, though leader, was the amiable servant of all, directing with baton, or assisting with tuneful violin. Brother Jos. J. Daynes, with nimble fingers and ever-ready *extempore* accompaniments, or partnership copy, buoyed our Agnes, Chrissie, Clara-bel, Kelly, and a galaxy of gifted ones who, Sunday after Sunday, occupy the seats around the big organ in the Tabernacle.

Since Salt Lake City has become Americanized, Christianized, and civilized, (?) drunkenness, profanity, and profligacy, have been very visibly increased in our midst, and a further license to irreligion and disregard of Divine commands, is the step just taken by our Christian (?) Liberal City Council, in granting permission for Sunday concerts, "sacred" concerts, so-called. To many of our Liberal friends, Denver is the great model for us. Those familiar with the "sacred" concerts

that have been given there, will realize, with a smile, the extreme "sanctity" of portions of their programmes and patrons. We are now pretty thoroughly mixed, and the storm of opposition continues unabated.

In the year 1848 was commenced in my native town a gigantic pier, or breakwater, which, rock by rock, for years, has been steadily reared and pushed forward for the benefit of humanity, affording in time of tempest a harbor of refuge to the bewildered mariner. When a boy, I have watched with keen interest the wild waves of the watery world dash themselves in fury upon the stately pile; at times the foremost rocks were hidden from view by the force of the waves or the foaming spray, while the invisible wind gave additional strength to the tumultuous waves and fast falling torrents of rain. At times the warring elements would succeed in removing a rock and dashing it to pieces—a rock perhaps faulty in its composition, or embedded imperfectly in the cohesive cement; but at the forepart gleamed the beacon light, doubly welcome to the toiling sailor. Time would bring sunshine and calm, and peace supreme would reign—once more the furious sea became calm, and the grand old pier stood nobly forth in its steadfastness.

So the kingdom of God, since its commencement upon the earth, has been assailed by the fury of popular prejudice and hate; still its beacon light shines brilliantly, hopefully, invitingly forth, and happy are they who heed its guiding rays, inviting them to salvation. So may you and I, dear brother, be guided evermore.

Kindly and affectionately, yours
in the Gospel,

T. C. GREGGS.

Without the friendly exchange of kindly words and deeds, without the sunshine of loving looks and smiles of welcome and encouragement, a house may be a habitation, but never truly a home.

MINUTES OF THE NOTTINGHAM CONFERENCE

HELD IN THE TEMPERANCE HALL, ST. ANNE-STREET, NOTTINGHAM,
APRIL 27TH, 1890.

CONFERENCE convened at 10.30, a.m.

Present on the stand—Apostle Geo. Teasdale, President of the European Mission, John H. Hayes, president of, and H. Tilley, Joseph Rawson, Jos. E. Creer, Geo. A. Rimington, David Ward, Geo. V. Stevenson, C. W. Booth and W. Hooper Young, Traveling Elders of the Nottingham Conference; also Joseph J. Golightly, Geo. D. Lovett, and Jas. Evans, of the Sheffield Conference.

President Hayes read the statistical and financial reports of the Conference for the six months ending March 31, 1890, and a condensed report of the work done since the Conference held October 13, 1889. Outdoor meetings held, 19; baptized, 18; tracts distributed, 31,500; Book of Mormon sold, 4; Doctrine and Covenants, 3; Voice of Warning, 29, given away, 15; Catechism sold, 8; Pearl of Great Price, 2; Key to Theology, 1; Hymn Books, 37. The total number of books sold and given away, 149.

President J. H. Hayes spoke of the Elders in the Conference and testified that they desired to bring souls unto Christ.

President J. J. Golightly said the Everlasting Gospel would enlighten the mind of all those who would yield obedience unto its precepts. Encourage the Saints to do their duty, and be prayerful.

Elder Joseph E. Creer bore testimony to the restoration of the Everlasting Gospel.

Elder David Ward said it was a pleasure to him to do the will of God and assist in the great work of preaching the Gospel to the nations.

Elder G. V. Stevenson felt thankful that he had been obedient to the teachings of the servants of God and had embraced the Gospel.

Elder W. Hooper Young felt that the Lord was good unto him in sending him forth to preach the Gospel of Jesus Christ. He spoke of the darkness that covered the minds of the people.

Elder C. W. Booth said those who would do the will of God would gain the blessings. He spoke of the organization of the Church.

President Geo. Teasdale said the Nottingham Conference was always an interesting one. The Gospel of Jesus Christ required an individual work, and we should strive our utmost to keep the faith as we would eventually be judged of God. If we live the laws of Jesus Christ we would be saved in the kingdom of God. The speaker dwelt briefly on the different degrees of glory. He felt pleased with the unity of the Saints in the Nottingham Conference.

Benediction by H. Tilley.

2 p.m.

Sacrament was administered by Elders Tilley and Creer.

Elder Geo. A. Rimington exhorted the Saints to continue in faithfulness and spoke briefly on the Word of Wisdom.

Elder Joseph Rawson said it was our duty to seek the spirit of God and to be Saints indeed.

Elder Jas. Evans, of the Sheffield Conference, spoke a short time on the free agency of man.

Elder H. Tilley spoke of the organization and the gifts and blessings enjoyed by the primitive Church, and the necessity for the same plan and gifts in our day.

President John H. Hayes believed the majority of the people would be saved, but there was a difference between salvation and exaltation. He also spoke on the law of tithing and exhorted the Saints to observe this law of God. He had exceedingly enjoyed his labors the past 25 months in the work of the Lord.

The general and local authorities of the Church were then presented by President Geo. Teasdale, and were unanimously sustained. President John H. Hayes was then honorably released from his labors to return home, and Elder Joseph E. Creer was appointed

and sustained as president of the Nottingham Conference.

Benediction by Elder G. A. Rimington.

6 p.m.

Elder Geo. D. Lovett, of the Sheffield Conference, spoke of the Gospel and its teachings.

President Geo. Teasdale spoke about 60 minutes chiefly on the duties of husbands and wives to each other, and of the persecution of the Former and Latter-day Saints.

President John H. Hayes felt to thank the Latter-day Saints for contributing so liberally of their means to defray the expenses of the Confer-

ence, and as he was released to return home he desired to take this opportunity to thank the Saints and those not of the faith for the many kindnesses shown to him while he had been sojourning in their midst, and exhorted all to be kind unto the Elders and the Elders to be kind unto the Saints and each other.

Benediction by John H. Hayes.

A priesthood meeting was held at the Temperance Hall, on April 26th, in the morning. General instructions were given by President Teasdale, and reports were made by the missionaries.

JAS. WELLS, Clerk.

UTAH NEWS.

(Summarized from Territorial Papers.)

It is announced that E. R. Dart, of the engineer's office, Cheyenne, Wyoming, has been appointed to the superintendency of the Union Pacific Railroad yards at Salt Lake City.

The Nephi Plaster Mill and Manufacturing Company now gives employment to twenty-three hands in their mill and quarries, which have a capacity of one hundred and forty tons a day.

Ogden is to have a Democratic newspaper with E. A. McDaniel at the head of it. It will be run by an incorporated company, the same as now publishes the *Inter-Mountain Merchant*, *Monday Morning*, etc. It will be issued every evening.

At a Ward conference held in the Tenth Ward, Salt Lake City, on Sunday evening, May 4, 1890, Brother Joseph Keddington was unanimously sustained as second Counselor to Bishop Adam Spiers, to fill the vacancy occasioned by the removal of Brother William Griffin from the ward. Brother Keddington was ordained as High Priest and set apart to act in the position named. Brother Griffin has acted for many years, and is highly esteemed by the people. His new home is in the Eleventh Ward.

Apostle A. H. Cannon and Counselor John W. Young, President A. O. moot and Counselor David John organized two additional wards in Pleasant Grove, April 20th. Joseph E. Thorne was sustained as second counselor to Bishop John Brown and Alexander Bullock as assistant counselor to Bishop Brown during the temporary absence of Counselor Thomas Woolley. James Copley was ordained Bishop and Alfred G. Keitch and Robert Thorne as Counselors in the Pleasant Grove Second Ward. Knute Swensen was ordained Bishop and William Wadley and Joseph Halliday as Counselors of Pleasant Grove Third Ward.

A sad casualty occurred at Benson, Cache County, on May 3rd. During

the prevalence of a storm a young woman named Baker, aged about eighteen years, was walking across a field in the vicinity of the settlement, holding an umbrella to protect her from the rain. Heavy thunder and vivid lightning were prominent features of the storm. The young woman was struck by the electric fluid, the current passing from the back of the head down her back and right leg, burning her clothing, tearing her shoe to shreds and injuring her terribly. She was instantly stricken to the ground in a condition of insensibility. Fortunately some persons who were near hastened to her assistance and carried her to a neighboring house. She subsequently recovered a degree of consciousness, but her body appeared to be convulsed as a result of the terrible shock she received.

One of the big ten-wheel passenger engines of the Denver and Rio Grande backed up to a train of eleven big Pullman sleepers in Pueblo on the morning of the 5th inst. Five minutes later the train, says the *Denver News*, pulled out and in a short time was flying through the Royal gorge. Other trains had made the same trip, but the eleven sleepers, filled with Raymond excursionists, was the first broad guage train that ever passed through the Grand canon of the Arkansas. The last few lengths of rail to complete the laying of the third rail through the canon had only been laid the day before. When the Raymond party expressed a wish to visit the gorge before going west, the Rio Grande quickly arranged for the trip. The track, which is laid on a bed of stone nearly all the way through the canon, was as smooth as a floor, and the train made splendid time. It is probable that broad guage trains will soon be run to Salida.

Preparations are being made for the largest mining boom in the American Fork District camp that has been witnessed since 1872. The roads are being put in first-class shape. Contracts are being let daily, and by the 1st of June the jolly miner's pick and blast will be heard through every vaulted winding of American Fork canon. Among the many good mines that will be worked is the Treasure, on Millar Hill, and adjoining the famous Millar mine. This is the property of the Treasure Consolidated Gold and Silver Mining Company, and has about 900 feet of tunnels and shafts in it already. Several good strikes of ore made late last fall in this mine led to the organization of this company, and money will be easily raised now to push work on in this mine. The same company also own the Dolphin, Nemo and Oliver, all claims of rich promise and already worked to quite an extent. The present favorable silver legislation gives a new impetus to the mining industry, and eastern capitalists are eager to take hold of and develop Utah's rich but much neglected camps.

A dispatch from Butte, Montana, says that on May 2nd, about four o'clock two employes of the Alice mine, John Oates and Geo. A. Squires, were instantly killed. They had been working on the 1,000-foot level and had put a blast which was ready for firing. In order to clear the shaft they placed a couple of timbers called guides upon the cage and signaled to be hoisted to the 1,200-foot level. When a little over half way up one of the guides fell out catching against the side timbers of the shaft and bracing against the floor of the cage. Strong as was the timber, it could not stand the strain of a 200